Self is all this. He who sees, perceives, and understands
this, loves the Self, delights in the Self, revels in the Self,
rejoices in the Self—he becomes a Swaraj (an autocrat or
self-ruler) ; he is lord and master in all the worlds. But
those who think differently from this live in perishable worlds,
and have other beings for their rulers."

Twenty-sixth Section

tc (1) To him who sees, perceives and understands
this, the spirit (prana) springs from the Self, hope springs
from the Self, memory springs from the Self. So do ether,
fire, water, appearance and disappearance, food, power, under-
standing, reflection, consideration, will, mind, speech, names,
sacred hymns and sacrifices—aye, all this springs from the
Self.

st (2) There is this verse, " He who sees this does not
see death, nor illness, nor pain ; he who sees this, sees every-
thing, obtains everything everywhere. He is one (before
creation), he becomes three (fire, water, earth), he becomes
five, he becomes seven, he becomes nine; then again he is
called the eleventh, and hundred and ten and one thousand
and twenty. When the intellectual aliment has been purified,
the whole nature becomes purified. When

the whole nature
has been purified, the memory becomes
firm. And when the
memory (of the Highest Self) remains firm,
then all the ties
(which bind us to a belief in anything but
the Self) are loosened.

" The Venerable Sanatkumara showed
to Narada after
his faults had been rubbed out, the other
side of darkness.
They call Sanatkumara Skanda, yea,
Skanda they call
him/'

From the definition of Bhuman, the
Rishi gives in sec-
tion 24, it will'be seen that it is the highest
of all conceptions
including as it does all others in it. Next he
gives the manner
of realising the Bhuman in section 25. A
better definition of
the Infinite than the one given by
Sanatkumara has not
been given, says Max-Muller, by any
modem philosopher.